/5/

	The Miao Tribes		The Yao Tribes in Kwangsi Province			
	Kwangsi	Hainan	Lan-tien	Red Head	P'an Ku	Long Hair
one	chŭ	à	a	i	nŏm	i
two	hwŏ	ĭ	i	au	i-(nŏm)	ăŏ
three	bei	bo	bo	be	buo	bu
four	saw	bā	bie	djia	bie	djua
five	jei	bà	bia	biu	bia	bia
six	dŭ	kŭr	djio	dsŭ	djio	du
seven	shen	njē	nje	thang	sjê	sang
eight	i	z	jet	yu	chet	jo
nine	yŏu	dŏ	ndu	dsŭ	duo	dsŭ
ten	shu	sip	shap	dsŭ	ds'ep	dsŭ
nose		bŭ-jong	bu-djong	bi-biau pa-	bu-kot	
eye		ngwie		djan-many pa-	me'-dsing	ge-mang
ear		blom	mo-nom		mo-nom	ge-mia
mouth		jet	djet		dsui	
/6/ hand		bŭ	bu	go-po-be	bu-du	bi
foot		tou	thou	go-dau	dsau-de	dŏ
son	dà	sā		dung	don	dung-djing
daughter	dăr pie	sā-sar			thié	
dog		clō		du-djé	dju	dsja
sheep	li	jon	yong	du-yang	yung	du-ang
pig	mēi	dung	dŭng		dung	
house		ber	biau	lu-bi	piau	bia
bunch		dung	dang		dang	dŏng-yo

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yellow		vung	wang	fan	wiang	guan
sun		gong-nog	mo-neu			
ox	lo	ngong	ngong	du-wó	ngong	wau
moon		ngar	la		tha	hlo
eat		en	ning	nong	njien	nang
drink		hop	hop	hu	hop	hu
sleep		fei	fei	foi	bu	ba

/7/ If, outside the physical type, language is a comparatively reliable standard for the classification of the races of man, we may then say, in accordance with the chart given above, that the Miao of Hainan are of the same people as the Lan-tien Yao of Kwangsi rather than the Miao of Kwangsi. (Concerning the physical type of the Miao and Yao of Kwangsi, Mr. Fei Hsiao-t'ung has apparently made a scientific investigation, the results of which have not yet been published.) It is said that the name of the "Lan-tien" Yao of Kwangsi was derived from lan-tien /"blue indigo"/, which was the chief product of the region. The lan-tien is a plant, Polygonum tinctorium, which the Yao pick to make dye. With regard to this industry, the Report of an Investigation of the Yao of Ling-yün of Kwangsi /see above/ has given a detailed study (pp. 13-14). During my last field trip to the Miao village of Ang-ch'i in Ta-chi, I saw a Miao woman making dye from a plant. I regret that at the time I did not notice whether this plant was the lan-tien. The Miao women of Hainan, in any case, are skilled in dyeing. This fact may be considered as contributory evidence.

If the aforesaid conclusion is in accord with the facts, then we can also deduce from which part of Kwangsi the Hainan Miao came. We are still not certain about the distribution of the Lan-tien Yao of Kwangsi either in the past or the present. However, according to the Report on an Investigation of the Yao of Ling-yün of Kwangsi, it is a fact that there are at present Lan-tien Yao in Ling-yün district. If we may make the tentative deduction that the Lan-tien Yao have

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district. This tendency for the Miao to become Chinese or Li is indeed unfavorable for an increase in the Miao population.

/15/ Chapter II. Language

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English	Miao	English	Miao
Cardinal Numbers		Cardinal Numbers	
one	ă	twenty-one	nī sip jā
two	i	twenty-two	nī sip ngĭ
three	bo	twenty-three	ni sip tum
four	bā	thirty	tum sip
five	bă	forty	tā sip
six	kŭr	fifty	ngon sip
seven	njē	sixty	ngŭ sip
eight	z	seventy	kat sip
nine	dŏ	eighty	bid sip
ten	sip	ninety	shŭ sip
eleven	sip jā	one hundred	ă bā
twelve	sip ngĭ	two hundred	i bā
thirteen	sip tum	three hundred	tum bā
fourteen	sip tā	one thousand	á coon
fifteen	sip ngon	/16/ ten thousand	à tin
sixteen	sip ngŭ	one hundred thousand	à dū
seventeen	sip kat	a million	à bē
eighteen	sip bid		
nineteen	sip shŭ		
twenty	nī sip		

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English	Miao
Ordinal Numbers	
first	dē it
second	dē ngǐ
third	dē tum
Time	
today	nǐ noy
yesterday	com bō
day before yesterday	ngur noy
tomorrow	tung deo
day after tomorrow	ngū deo
day	gong-noy
night	ngim
Parts of the Body	
head	bě
eye	ngwie
ear	blom
nose	bǔ-jong
mouth	jet
hair	bā

English	Miao
tooth	yà
tongue	bǐd
heart	tim
back	cà-tun-cun
belly	youū
hand	bǔ
finger	bū-ndō-kin
leg	tou-tswie
foot	tou
Human Relationships	
person	moon
man	moon-fà
woman	moon-ou
child	moon-sa
/17/ boy	moon-ton-kin
girl	moon-sà-kin
father	fà
mother	jǐ
son	sā
daughter	sā-sār
elder brother	kō
younger brother	zū
elder sister	or

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English	Miao	English	Miao
younger sister	mǔ	elder first cousin on father's side	kō
old man	kō-moon	younger first cousin on father's side	zū
old woman	ko-bǔ	father's sister	má
paternal grandfather	kong	mother's married sister	mǔ
paternal grandmother	kō	wife's father	sin-shà-fà
paternal grandfather's elder brother	bě	wife's mother	sin-shà-jǐ
paternal grandfather's elder brother's wife	chǔ	son-in-law	lung
paternal grandfather's younger brother	jū-sop	husband's father	fà
paternal grandfather's younger brother's wife	tǐ	husband's mother	jǐ
father's elder brother	bě	daughter-in-law	jim
father's elder brother's wife	chǔ	/18/ husband	moon fà
father's younger brother	jū-sop	wife	moon ou
father's younger brother's wife	tǐ	maternal grandfather	kong
husband's elder brother's wife	zū	maternal grandmother	kō
husband's younger brother's wife	tǐ	sister's son	ngoy ting
brother's son	sā ton	**Household Furnishings, etc.**	
192 brother's daughter	sǎ tī	village	ngung
		market	shaw
		field	ngin
		well	tin
		house	ber
		door	king
		table	tom

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English	Miao
chair	ēr
stool	dung
bed	tsau
lamp	tung
Animals	
ox	ngong
horse	mà
sheep	jon
pig	dung
dog	clō
cat	mou
rat	dō-kin
chicken	chei
duck	up
goose	ngàr
fly	bom-gim
ant	sep-blou-long
snake	noun
bee	dong
fish	bū
Plants	
tree	ngoung
/19/	
flower	fung
grass	wa
vegetable	gā
bamboo	lou
leaf	non

English	Miao
Weather	
clouds	bun
wind	jou
rain	bon
hot	kim
cold	num
Colors	
black	kyà
red	tī
green	kyà-ti
yellow	vung
Adjectives	
few	mō-dong
good	gong
bad	mà-gong
big	lō
small	kin
long	dou
short	mà-ning
old	kō
young	gon
beautiful	quī
ugly	tou
Time (2)	
year	ngung
month	ngàr
morning	kon dom
evening	kon gim

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English	Miao
Positive and Negative	
yes	zā
no	mozā
Short Sentences	
I see	yà wong
you see	moy wong
I hear	yà nom
you hear	moy nom
I smell	yà hom
you smell	moy hom
I eat	yà en
you eat	moy en
I drink	yà hop
you drink	moy hop
I speak	yà kong wa
you speak	moy kong wa
I take	yà yao
you take	moy yao
he runs	mein ning
he comes	mein dei
he comes in	mein yā dà
he goes out	mein sat ning
he goes up	mein tou ning
he comes down	mein yur ning
he gets up	mein qur
he sits down	mein et
I sleep	yà fei
you sleep	moy fei

192 807 171 From the above chart, we can observe a peculiarity of the Miao language, which is their method of counting numbers. Usually in other languages the numbers beyond ten consist of the sound for ten combined with other numbers. For instance, in Chinese the number eleven is shih-i, which is a combination of the sounds of shih (ten) and i (one); shih-erh (twelve) is a combination of shih (ten) and erh (two), and so on. But the Miao language in Hainan is not like this. Eleven in the Miao language is not pronounced sip à but sip jā; twelve is not pronounced sip ì but sip ngi. This is a notable difference from other languages. Furthermore, there is a peculiarity of the Yao language in Kwangsi. (It is said that this peculiarity is common to all spoken languages of the T'ai people.) This is the reversed sentence construction, in which adjectives are usually put after the nouns instead of before. In the Chinese language we say "blue clothes," "high mountains," and "small chickens"; in the Yao language the word order is usually reversed as in "clothes blue," "mountains high," and "chickens small," etc. (See Report on an Investigation of the Yao of Ling-yün in Kwangsi, p. 26.) I regret that I did not notice whether the Miao of Hainan also had this kind of syntax.

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191 184 The spoken language of the Miao of the different areas in Hainan seems to be lacking in uniformity. The above list is based upon my personal study of the dialect spoken by the Miao of Ang-chi village of Ta-chi in Pao-t'ing district. But according to Hainan Tao Chih /Annals of Hainan Island/, edited by Chen Ming-shu and others, the Miao dialects of Yai district (the present Lo-tung) and Lin-kao district (the present Pai-sha) seem different from that of Ang-chi. Some works are listed below for reference:

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133 reaches Yen-meng and Ch'e-t'ou where the Yu-lo Ch'i, the Huang-an Ch'i, and the T'un-szu Ch'i tributaries joint it from the west. Finally it flows past Shih-yang-shao and enters Ma-yang-chiai, and reaches Kao-ts'un, where it empties into the Ch'en Chiang River.

[131] Topography. (Illus. 2). — Topographically, the Miao area may be divided into two natural regions. The northwestern section can be called the La-erh plateau region; the southeastern section is the region where the rivers flow down. Although the plateau rises about 700 kung ch'ih above sea level, on it there are a great many small basins, with many springs and ponds

● [192] good for irrigation. The Miao call such small basins p'ing /a plain/, t'ang /a pond/, or ch'ung. The best known among these is the Pao-mu-ying-p'ing, about 70 li north /30/ of Feng-huang-ch'eng /city/. Surrounded by mountains, this level area measures five to six li in length and three to four li in width,

[312] and has seven or eight spring-fed ponds, supplying ample drinking water. It is the largest basin on the plateau. Ya-pao-chai

[433] (Illus. 7),[1] situated in the Ya-pao-shan mountains, about 93 li

[241] north of Feng-huang-ch'eng, is very high and cold. It has several fish ponds and produces rough rice and yams. In 1795,

[648] when the Miao revolted, the headman, Wu Lung-teng, whose family had lived there for generations, was entrenched there. The above two places are the largest among the basins on the plateau. There are countless small basins /p'ing and ch'ung/.

[312] There are numerous wells and springs in the mountains, wells being found even on the peaks. The "Yao K'ao" section of the Miao Fang-pei Lan states: "Fifty li southwest outside the city is Ma-an Shan /"Horse Saddle Mountain"/, which is about eight or nine li in height, is very steep, and resembles a horse saddle in shape. On top of the mountain there is a well that never

[312] goes dry. On the mountain there are pockets where there are irrigated rice fields. It is a strategic point for the uncivilized Miao to defend." The La-erh plateau is dotted with Miao

[361] villages and settlements because of its level places /p'ing/ and wells and springs, and there the Miao people thrive.

[1] [see cat. 116, p55 - ANALYST]

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121 771 Joseph Needham, translated into Chinese by Li An-che, Wu-shu K'o-hsüeh Tsung-chiao yü Shen-hua, page 1, The Commercial Press.

According to the report

114 771 of the Japanese anthropologist, Torii Ryūzō: "The Miao of today have lost their native religion." (2) This perhaps was due

2. Torii Ryūzō: Miao Tsu Tiao-ch'a Pao-kao, National Translation Bureau's Chinese translation, page 259, The Commercial Press.

to a lack in Mr. Torii's investigation, that it neglected the religion of the Miao. According to the result of the investigations of the writers in western Hunan, the Miao tribe there not only have not lost their religion but also have preserved the magic related to their religion. Furthermore, while they have kept 771 their native religion on one hand, on the other they have been 177 influenced to a small extent by Chinese magical practices. Although the domain of magic has been reduced, we can still find vestiges of its existence. As to the domain of the Profane, or Science, we cannot tell what is native or what has been influenced by the Chinese, due to the high degree of their sinicization.

(1) Religion

776 The Miao do not differentiate between shen /Chinese, 771 "gods," "spirits"/ and kuei /Chinese, "devils," "spirits"/. [177] All are in the sacred domain, and are recognized to have [192] supernatural power; whether they are devils, ancestral spirits, or gods, they are all called "kuei," /kuey/ in the Miao language. In their daily life, whenever a strange phenomenon or an abnormal mien that cannot be controlled or explained

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

194 final consonants other than "*n*" and "*ng*." They have, however, some initial sounds which are not found in Chinese, among which may be noted the "*Ll*" of the Welsh among the Heh Miao and also among the I-chia. This initial sound in some of the Miao dialects changes to "*Kl*" and "*Bl*."

The Chung-chia, besides the final "*n*" and "*ng*," have also as finals *k*, *m*, *p*, and *t*. The Heh Miao have eight tones, and some of the other dialects probably as many, though we have heard of some which have only four. The Chung-chia have six tones. How many the I-chia and Keh-lao have we are not able to say. The student has to study these languages some time before he can decide how many tones they use. Of course, all these people utter all the various tones correctly for their own dialects, but are quite unable to say how many tones there are. There are, moreover, in some of these tones such fine gradations of pitch and inflexion that only the practised ear can distinguish between them.

197 192 The various dialects spoken by the Miao tribes differ considerably, so much so that a Heh Miao from the south-east cannot understand anything of the dialect spoken by a Heh Miao of the west. If, however, the vocabularies

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

of these two most dissimilar dialects are compared, it is easily seen that they are both variations of a common speech. Naturally these variations are most marked in cases where the tribes are most widely separated geographically. But the differences of dialect in tribes which are only thirty or forty miles apart are sometimes very great. In some of these cases it is very often the commonest words which show the greatest changes; for instance, the pronouns, the negatives, and such common words as the verbs "to be" and "to have." This striking difference of speech among people who must at one time have spoken the same language suggests that they have not only been separated geographically, but have also been apart for long periods of time.

The Heh Miao call themselves *mp'eo* or *de mp'eo*. *De* is merely a personal prefix. This word or sound *mp'eo* also means embroidery. The Heh Miao women, and the women of most of the other Miao tribes, wear a good deal of embroidery in their costume. The amount of embroidery on the clothing of a Heh Miao young woman is astonishing. It takes them years to do the embroidery on the jacket and skirt in which they hope to be married, and one of the commonest sights in a Heh Miao village

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE4
Shan-Thai AL3

APPENDIX I

M
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L
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Sh
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THE following lists of words will enable those who are interested in comparative philology to form some opinion of the languages spoken by the non-Chinese peoples of Kweichow Province.

System of orthography used in writing down the following vocabularies :—

a like *a* in *father*.
e like *e* in *led*.
eh like *u* in *murder*.
ë like *eh* or like the same letter in German.
i like *ea* in *tea*; when followed by a final consonant like *i* in *sit*.
o like *o* in *so*; when followed by a final consonant like *o* in *hot*.
u like *oo* in *too*; when followed by a final consonant like *u* in *sung*.
ï is hardly a vowel sound. Pronounce the English word *its* without the *i* and that is what *tsï* is like. Pronounce *its* without the *it* and that is what *sï* is like.
ai like *i* in *tight*.
ao like *ow* in *loud*.
ei like *ai* in *laid*.
eo a blend of *e* and *o*.
aeo a blend of *a* and *eo*.
ua like *we* in *waft*.
uei like the English *way*.
uo like *wa* in *war*.
b like *b* or *p* in English unaspirated.
d like *d* or *t* in English unaspirated.
f, h, k, l, m, n, r, s, sh, v, y, w, these are pronounced like the same letters in English.

Note.—' is the sign of an aspirate, thus f' is *f* aspirated.
c like a very hard sharp *k*; there is something like a click in it in Miao.
ch like *ch* in *chin* aspirated.
g soft like *g* in *gin* unaspirated.
ĝ hard like *g* in gate
nd nasal sound before *d*.
nt nasal sound before *t* aspirated.
mb sound of *m* before *b*.
mp sound of *m* before *p* aspirated.
ng like *ng* in *sing*. Also used as an initial sound.
ny like *n* before the *y* sound.
p like *p* in English aspirated.
t like *t* in English aspirated.
hk a strongly aspirated guttural.
ll like the Welsh *ll*.
bl, br, dr, gl, kl, pl, pr—these are pronounced the same as in English.
z a rough initial sound, not an aspirate; it is indescribable, and must be heard to be appreciated.
The final consonants *m, p, t, k* are pronounced the same as in English, but much more lightly.
The *r* in Chung-chia has a suggestion of *th* in it. It is never trilled.

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
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M
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L
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Note.—The Chinese given is the Chinese of Kweiyang, capital of Kweichow Province, and is written according to the system of orthography given above.

The Keh-lao are from Anshunfu.
The No-su or Lo-lo are from Anshunfu.
The Chung-chia are from Kweiyang.
The Heh Miao are from P'anghai Tsingpinghsien.
The Ya-chio Miao are from Tatang in Tingfanchow.
The Hua Miao are from Anshunfu.

[TABLE

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE4
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APPENDIX

English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow, Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'lo Miao.	Hua Miao.
one	i	si	dai	ndiao, yit	et	ndiu, yit	i	i	i
two	er	so	nyi	suong, nyi	song	ruong	nu	o	ao
three	san	da	se	sam	sam	ram	ba, bie	bie	be
four	si	bu	lli	si	si	rei, ri	llao	bleo	bleo
five	wu	mbu	ngwu	za	ha	ha	gia	bzi	bsi
six	lu	nang	chio	rok	hok	yok	dieo	dsŭ	dseo
seven	chi	shi	shi	dsat	chet	sat	shiung	sau	shiang
eight	ba	vieo	heh	bieh	bet	be, bet	ia	yi	yi
nine	gio	su	kŏ	ku	kao	giu	gio	gia	gia
ten	si	beo	tsŏ	chip, ship	sib	ship	gieo	ku	ku
hundred	be	gin	hu	bak	...	bak	ba	ba	ba
thousand	chien	du	du	riang	...	shien	s'e	chie	tsai
myriad	uan	vang	mi	van	...	uan	vie	ua	vang
is	si	dso	ngeo	shi, dai	...	shi	diau	ieh	iao
have	yu	ngen	dso	li	...	mei	mai	nieo	ma
this	dse ko	...	...	kai ni	...	kai ni	lai nung	du na	lo na
that	na ko	...	...	kai ndi	...	kai dei	lai ai	du ü	lo i
which?	na ko	...	...	{kai laeo kai ma	...	kai ma kai re	lai dou, dai shi	de shi	{giao a dsi
here	dse li	...	...	gi ni	...	gi ni	hang nung	cau na	cao na
there	na li	...	...	gi ndi	...	...	hang ai	cau ü	cao i
where?	na li	...	...	gi laeo	...	...	hang don	...	...
want	iao	mai	le	ao	ao	ao	eo	ia	ia
come	lai	mo	li	mai	mai	mai	lou	lu	lao

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L 192
Sh 192

7: Clarke M-3 (no date) 1911) AE5 Miao AE5
M 1922 L 1922 Sh 192
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English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'lo Miao.	Hua Miao.
go	k'u	vu	yö	bai	bai	bai	mung	mu	mu
make, do	dso	...	...	ko	...	ko	ai	a	a
look	k'an	...	...	yang	...	shiu	nge	r'a	mao
see	gien	...	...	ran, yö	...	yen	bang	bu	bao
word	hua	...	...	zao	...	ua	s'ei	lü	lo
speak	so	...	...	nao, kang	...	kang	gieo, cang	a lü	c'o lo
hear	tin	...	...	nyi	...	nyi	ntang	do gia	nao
laugh	shiao	...	...	riu	ro, rai	yu	dio	dsu	dsao
walk	dseo	bai	sö	bai	...	biai	he	mu	siü
weep	k'u	...	ngö	dai	...	dai	kang	ca	ca
strike	da	...	ndu	duai, di	...	da	duei	du	deo
fear	pa	...	gi	lao	...	lao	sh'i	r'i	ntsai
calico	bu	bö	mi	bang, ruok	...	bang	shi	ndo	ndeo
black	he	lang	nao	uan	...	nam	deo	klü	klo
white	be	ru	tu	zao	hkao	hao	llu	kli	klaeo
red	hung	llo	ne	nding	döng	nding	shiao	li	lai
blue	lan	le	wo	wung	...	muong	le	bra	so na
yellow	huang	nyi	sa	ien	...	hen	f'ie	cau	klang
hot	re	lieh	tsu	rao, riam	...	rik	sh'fo	tsu	ko
cold	len	ka yin	ia, wya	giang, dsa	...	yiam	sei	sie	dsai
high	kao	vieh	chium	sang	sung	rang	hi	r'e	suai
low	ngai	kua	chio ne	dam	dam	dam	ka, nga	lü	ngei
large	da	dso	zwo	ndum	dong	lao	ll'io	llu	lliao
small	shiao	nga	tseh	nai	noi	ning	nieo, yieo	iu	yieo
many	do	ai	nu	lai	lai	lai	nao	ndo	ndeo

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE 4
Shan-Tao AE 3

M 1922
L 192
Sh 192

few	sao	di	no	siu	...	riu	siu	shi	dsaeo
good	hao	a	nio	ndi	di	ndi	zeo	re	rung
bad	bu hao	a au	ma nio	mi ndi	mi di	mbo ndi	a zeo	meh re	dsï rung
heavy	dsung	k'en	li	nak	nak	nak	ntiung	ntiau	niang
light	chin	kao	lo	mbao	bao	mbao	f'a	chi	sï
no, not	bu, mu	...	ma	mi	mi	mi, mbo	a	meh	dsï, ma
eat	tsï	ka	ru	ken	kin	ken	nang	ndŏ	ñao
rice, cooked	fan	me	ro	zao	hkao	...	ka	ntu	nao
drink	ho	ren	ndo	ken, söt	...	ken	heo	hu	fu
tea	tsa	mi	gi du	dsei	...	tsa	giang	g'i	mbiung
water	suei	u	i	ram	nam	ram	eo	eh, eo	kle
whisky	giu	ba	ndsï	lao	lao	lao	giu	gi	giaeo
fire	ho	bai	mdo	vi	fai	fei	du	di	daeo
horse	ma	niao	mnei	ma	ma	ma	ma	mi	neu
ox	niu	nieh	nyi	dsŏ	...	dseo	liao	iu	nio
buffalo	niu	wu	hu nyi	vai	...	uai	niang	nguei	diu
goat	iang	mieh	tsai	iung	...	yung	li	iau	tsï
dog	keo	mu	chei	ma	ma	ma	lia	kle	kle
pig	dsu	ma	va	mu	mu	mu	ba	ba	ba
fowl	gi	cai	za	kai	kai	kai	cei	ei	cai
duck	ia	ber	mbŏ	pit	pet	bit	ka	u	ao
egg	dan	dang	ndo	kai	khai	giai	kei	ce	...
flesh	reo	a	hu	no	nua	no	ngi	ngi	ngai
house, home	gia	ko	heh	ran	...	ran	gie	bre	be
door	men	nge	hen ku	du	...	do	diu	dsŏ	dsung
head	teo	ka	a nku	kao	...	giao	c'o	ho	hu

M
/92
L
192
Sh
192

†: Clarke M-3 (no date) 1911 AE5 Miao AE5 4/6 AE 4 Shan-Thai AE 3

English.	Chinese.	Keh-lao.	Na-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Ya-ch'lo Miao.	Hua Miao.
ear	er	rao	le bo tsu	re	...	reo	niei	bre	mbi
eye	yen	dao	na du	da	da	ngui	mai	mü	ma
hair	fa	ma sang	hu tseh	ben	...	bium	lliang	blo	bleo
hand	seo	mao	la	vung	...	fong	biei	di	de
foot	gio	cau	chi ba	din	din	din	lao	ce	daeo
tooth	ia	bang	dsa ma	van	fan	heo	mpi	nti	nai
heart	shin	lu	neh ma	dsö	chai	ram	lliu	bli	suai
silver	yin	nyin	tu	ngan	ngon	ngan	nyi	nyi	nyai
copper	tung	nge	gi ne	luong	...	luong	deo	deh	dung
iron	tie	ging	hö	va	...	fa	ll'eo	llu	ll'eo
salt	yen	nyö	tsu	ku	...	giu	shie	re	ndae
buy	mai	...	sö	dsö	su	dseo	mai	mi	ma
sell	mai	...	...	kai	khai	kai	mai	mi	ma
road	lu	ken	niö	ran	...	uan	kei	ke	ke
street	kai	kai	...	kai	...	kai	ca	ke	kai
marked	tsang	k'ö	gi kao	gei	...	heo	shiang	ki	k'ü
river	{ho / giang}	ndei	yi	da	...	da	ntiang	...	nai
hill	{bo / san}	dse	mbe	bo	...	bo	bao, biei	bie	dao
sun	'rh	kuei	me tso	uan	van	nguan	ntai	ntü	no
moon	yue	ma do	hu bo	ndin	...	ndin	ll'a	lli	lli
heaven	tien	vlei	me ko	mben	men	mben	vai	lü dü	ndo
earth	di	du	mi chi	da, ndan	...	ndan	da	bu de	la dei
year	nien	...	ko	bi	bi	bei	ntieo	sö	sung

Lolo AE 4
Shan-Miao AE 3
3II

APPENDIX

man (homo)	ren	...	uo tso	uen	...	uen	nai	ni	...
I	ngo	...	...	ku	kha	ku	vai	ku	ko
thou	ni	...	...	meng	mung	mung	mung	yi	ke
he	ta	...	...	di	...	dei	nih	ni	ni
mine	ngo di	...	...	kai, ku	...	kai ku	vai bie	ku bie	ko di
thine	ni di	...	...	kai mung	...	kai mung	meng bie	yi bie	ke di
his	ta di	...	...	kai di	...	kai dei	nih bie	ni bie	ni di
who?	na i ko	...	sa io	vang laeo	...	bu re	dai shi	deh shi	giao a dai
wind	feng	...	mi hi	rum	lom	röm	giang	gia	gia
rain	ü	...	mu hu	uen	...	uen	nung	nŏ	nang
stone	sï	...	lo mu	rin	hin	yin	zei	re	re
demon	kuei	...	vi	vang	...	fang	llie	klau	klang
snake	se	...	bu sa	ngö	ngu	dang	ne	na	nang
give	kei	...	...	zaeo	...	rong	bai, diao	ceh	bo
skin	pi	...	nyi ko	nang	nang	nang	li	di	daeo
die	sï	...	shi	dai	dai	dai	da	da	da
long	tsang	...	seh	rai	...	rai	da	die	nde
short	duan	...	nde	din	...	din	ka, lai	lü	lo
near	gin	...	no de	kaeo	...	giaeo	zei	re	re
far	yuen	...	vö	kai	...	giai	dou	ce	kle
hard	ngen	...	k a	nduong	...	ndong	diu, ka	dau cu	daeo
soft	ruan	...	no	uen	...	uen	mai	mri	pæ
tree	su, ma,	...	seh deh	vai	...	fai	deo	ha	dung
clothes	i	...	to uo	bu	...	bu	u	bŭ le	tsao
shoes	hai	...	sa shi	zai	...	hai	ha	k'o	k'u
weary	lei	...	ta	nai	...	me	kau zwo	c'e	kla

M
1922
L
Sh
M92

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lob AE 4
Shan-Thai, M-3
M 1922 L 1922 Sh 1922

English.	Chinese.	Keh-lao.	No-su or Lo-lo.	Kweichow Chung-chia.	Siamese.	Kwangsi Chung-chia.	Heh Miao.	Va-ch'io Miao.	Hua Miao.
rope	so	...	dsa	dsak	...	dsak	lf'a	lla	lla
bowl	uan	...	lo di	dsa	...	uan	di kang	di	ndi
walnut	he tao	...	seh meh	dsao	...	he dao	he dao	chi, shi	klaeo
chestnut	ban li	...	meh dso	mai, bak	...	ban li	cao	la	ming
peach	tao	...	seh gio	dao	...	lak ma	llang	kla	kla
persimmon	si hua	...	seh ba	ndai	...	...	mi	mi	nai
pear	li	...	seh ndu	li	...	...	za	ra	ra
bridge	chiao	...	ngu	giu	...	gio	gieo	lla	lla
root	ken	...	seh tse	ra	rak	rak	giung	giau	giang
father	fu, tie	...	a ba	iei, diei	...	yei, dei	ba	...	...
mother	mu, ma	...	a ma	iai, miei	...	me	mi	a nyi	nai
know	dsi, shiao de	...	...	ro	ru	ro	bang	bŏ	bu
child	er	...	...	lek	luk	lak	dai	dŭ	do
little pig	dsu dsai	...	...	lek mu	luk mu	...	...	...	do ba
rat	hao, su	...	...	nu	nu	neo	ne	bra	a bia
sleep	suei	...	...	lap	lab	...	bie lhi	bŏ glŏ	klang klo
field	tien	...	...	na	na	uai lap	lŏ	lie	lhai
behind	heo	...	...	lang	lang	na	keo	...	cang
lunatic	feng dai	...	...	bak	ba	...	...	...	vŭ klang
divide	fen	...	...	ban	ban	...	fai	...	fai
we	ngo men	...	...	rao	rao	rao	bie	bie	be
ye, you	ni men	...	...	su	su	...	mie	mi	ne
they	ta men	...	...	sao di	...	...	nih dau	bo ki	...

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE4
Sino-Tibetan Border AE3

APPENDIX II

M
192
L
192
Si
192

THE lists of words given below are from different Lo-lo or No-su peoples in Kweichow and Yunnan. As I did not take down these words myself, I am not sure about the value of all the consonants, vowels, and diphthongs used. However, for the purposes of comparative philology, the words will serve as well as most lists of words, as writers seldom explain the system of orthography they use in writing them.

The Weining and Chaotung No-su lists were sent me by Mr. Hicks. Weiningchow is in the north-west of Kweichow Province, and Chaotung is three or four days north of Weining, in the province of Yunnan.

The Li-su, La-ka, and Kang-i lists were sent me by Mr. Nicholls. These people, who belong to the No-su race, are to be found in Wutingchow, about five days north of Yunnanfu, and northward up to the Chinsha-chiang or River of Golden Sands, as the Yangtze River is called in that region.

The few Si-fan words were taken down by Mr. C. Baber at Tso-ta-ti, probably in Szechwan.

[TABLE

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE4
Sino-Tibetan Border AE3

M
• 192
L
192
Si
192

English.	Weining No-su.	Chao-tung No-su.	Li-su.	La-ka.	Kang-i.	Si-fan.
one	t'a	ki	ch'i	t'a	ta	tu
two	ni	ni	ne	ne	ne	nu
three	sŏ	so	so	sa	sa	si
four	lli	bre	le	lle	lle	jro
five	ngu	nga	ngo	ngo	ngo	ngei
six	ch'ŏ	ch'io	ch'o	ch'o	ch'u	ch'u
seven	shi	shi	she	she	she	shun
eight	hŏ	hŏ	hei	hei	he	jih
nine	chŭ	ku	ke	ku	ker	ngo
ten	ts'eo	ts'e	ts'e	tsei	ts'ai	ch'i ch'i
hundred	ho	ha	ho	bo	u	...
thousand	tu	tu	tu	sa	...	...
want } wish }	lü	nge	le	nga	ngo	...
come	li	la	lao	lei	lei	...
go	leo	dev leo	ye	le	ye	...
make	tseo	tse	pei	pei	pei	...
see	ni	e	miao	na	ngo	...
word	hing	hi	ta pu	ta che	...	...
speak	nto hing	nde hi	...	che	nchi	...
hear	no	nya	ta no	ta no	...	...
laugh	tai	ri	ver	nguo ye	...	...
walk	seo	ai, ia	ye	ta le	ye	...
weep	nü	e	nger	ngu	...	...
strike	ntu	ntu	te	tu	...	...
fear	chieh	ni ia	chiu	chiu	chu	...
calico	mi mi	mu mu	me	p'o	p'u ho	...
black	na	nie	nei	na	na	...
white	t'u	t'u	p'iu	t u	t'u	...
red	neo	ne	ne	nei	nei	...
blue	iŏ	o	p'e	vu wu	pa pa ya	...
yellow	shŏ	shi	she	sho	sha sha-yang	...
hot	tso	ts'a	ts'o	ts'o	ts'u	...
cold	ch'i	nyie	chei	chia ke	cha nke	...
high	ch'io mu	a mu	me	ch'a mu	...	...
low	ch'io nai	e mu	nge	ch'e ne	...	...
large	rŏ	a	ver	wo	...	...
small	mpa	i tsi	yere	neur	...	...
many	nu	na	miu	no	...	...
few	nŏ	nu	nga niu	ch'e ts'e	...	...
good	tsu	tsu	tse	to	tso	...
bad	ma tsu	ma tsu	te	he	...	...
heavy	li	a lu	le	le	...	...

7: Clarke M-3 (no date) 1911 AE5 Miao AE5
Lolo AE4
Sino-Tibetan Border AE3

APPENDIX

M 192
L 192
Si 192

English.	Weining No-su.	Chao-tung No-su.	Li-su.	La-ka.	Kang-i.	Si-fan.
light	lo	le	la	la	...	...
no, not	ma	ma	ma	ma	...	...
eat	tsu	tsa	chong	tso	...	...
rice, cooked	chia	kue	tso	a me	...	...
drink	to	te	ta	ye ta	...	...
tea	chi tu	chĭ tu	lo ve	lo chie	...	...
water	i	rĭ	a chie	ye	...	...
whisky	nyi	nyĭ	chĭ pè	chĭ	...	...
fire	mi tie	to	to	mo to	...	...
horse	mŭ	mu	mu	mu	...	...
ox	nŭ	nŭ	ne	ne	...	...
buffalo	o nŭ	o nŭ	o ne	o ne	...	...
goat	ch'ĭ	ch'ĭe	a ch'ĭ	chĭ'ĭ	...	...
dog	ch'i	ch'ĭ	a nu	ch'e	...	...
pig	ba	bie	vare	va	...	...
fowl	a	ie	yere	ya	...	...
duck	pe	ö	a	e	...	...
egg	nto	o	fu	llo	...	...
flesh	fu	ha	ho	ho	...	...
house home	hi	ie	a k'e	a ke	...	...
door	ko keo	nga k'e	a tu	a ko	...	...
head	ko	u	o te	o ka	...	...
ear	lo po	na pŭ	no pa	no pa	...	...
eye	na tu	nie tu	mare tu	na tu	...	...
hair	mi	mu	u tse	o ts'e	...	...
hand	la	lie	lai	la pa	...	...
foot	t'u ch'i	ta chĭ	ch'e	ch'e pa	...	...
tooth	djö	drĭ	seh	nie pu	...	...
heart	nei	nie	ne mo	ne mo	...	...
silver	t'u	t'u	piu	t'u	...	...
copper	...	dĭĭ	che	che	...	...
iron	sie pie	hu	her	sie	...	...
salt	ts'u	ts'a	tso	tso	...	...
sun	nie dji	ni dji	a me ne	mu ch'e	...	...
moon	lo po	lo po	shiu pu	nao po	...	...
heaven	mŭ	mŭ	me ka	mu ka	...	...
earth	mi	nĭ	me nare	me ch'e	...	...
demon	ts'o pu	lie djie	nei	vare	...	...
hill	pie	pu	tare po	pare ta	...	...
tree	chie	chi	shi che	shi tse	...	...
rain	ho	ha	ho	ho	...	...

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

of Na Kw'a Tai Lo, meaning great and kindly teacher. It is my hope that this study will contribute to a better understanding of the Ch'uan Miao.

I. INTRODUCTION

South of Suifu in Szechwan Province, on the borders of Szechwan, Kweichow and Yunnan, the mountains rise to an altitude of from three to six thousand feet. There are many high peaks, precipices, perpendicular or overhanging cliffs, forests, waterfalls, natural bridges, and streams disappearing into the mountainsides and reappearing far away. While the roads between Chinese towns and villages are generally paved with stone slabs, many of the roads are narrow footpaths, sometimes steep and dangerous, winding up the mountainsides or through the fields and forests. This is the home of the Ch'uan Miao people.

This ethnic group, which is generally called a tribe, includes about one hundred and fifty thousand people. They are found as far north as Kunghsien 珙縣 and Ch'angning 長寧, about one hundred *li* east of Yung Ning 永寧, as far south as Ta Kuan 大關 in Yunnan Province, and as far west as Sui Chiang Hsien 綏江縣. In the same region is a much larger population of Chinese, for the Ch'uan Miao do not live in a territory by themselves but are interspersed among the Chinese people.

These people resemble the Chinese in having a light, olive-brown skin and very little hair on the face, but they differ from the Chinese in West China in being slightly shorter in statue and in having a less evident epichanthic fold or Mongolian slant to the eyes; there are greater physical differences between the Ch'uan Miao and the Lolos (Nosu) and Tibetans.

Below is given a very brief comparison of vocabularies. From Samuel R. Clarke[1] I have borrowed all, with two or three slight changes, except the Ch'uan Miao. The romanization is that of Clarke and as far as possible, I have made the romanization of the Ch'uan Miao words correspond for similar sounds. A comparison of the languages and of the social and religious customs, makes it evident that the Ch'uan Miao are a branch of the Miao-Yao Group and of the Mon-Khmer Family.[2]

1. S. R. Clarke: Among the Tribes of South West China, pp. 307-315. Morgan and Scott, London, 1911.
2. H. R. Davies: Yunnan, pp. 331-347. Cambridge University Press, 1909.

COMPARISON OF VOCABULARIES OF SOME WEST CHINA ETHNIC GROUPS

English	*Chinese*	*No-su or Lolo*	*Heh Miao*	*Ya-ch'io Miao*	*Hua Miao*	*Ch'uan Miao*
one	i	dai	i	i	i	i
two	er	nyi	au	o	ao	ao
three	sān	se	ba, bie	bie	be	be
four	sī	lli	llao	bleo	bleo	bleo
five	wu	ngwu	gia	bzī	bsī	tsī, tsuei
six	lu	chio	dieo	dsŭ	dseo	deo
seven	ch'i	shi	shiung	sau	shiang	shiang
eight	ba	heh	ia	yi	yi	yi
nine	gio (giu)	kō	gio	gia	gia	gia
ten	sī	tsō	gieo	ku	ku	keo (geo)
hundred	be	hu	ba	ba	ba	ba
thousand	chien	du	s'e	chie	tsai	ts'a
ten thousand	uan	mi	vie	ua	vang	vang
is	sī	ngeo	diau	ieh	iao	iao
have	yu	dso	mai	nieo	ma	ma
want	iao	le	eo	ia	ia	ia
come	lai	li	lou	lu	lao	lo
go	k'ü	yō	mung	mu	mu	mo
make, do	dso		ai	a	a	a
word	hua		s'ei	iū	lo	lo
speak	so		gieo, cang	a lū	c'o lo	a lo
walk	dseo	sō	he	mu	siū	mo
fear	p'a	gi	sh'i	rī	ntsai	nt'sai
large	da	zwo	ll'io	llu	lliao	lo
small	shiao	tseh	nieu, yieo	iu	yieo	iu
good	hao	nio	zeo	re	rung	rong
eat rice, cooked	ts'ī	ru	nang	ndō	nao	nao
ox, cow	niu	nyi	liao	iu	nio	nio
man, or human being	ren	uo tso	nai	ni		nun

1921

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

and is the most common and difficult to distinguish.[16]

The Chinese language in West China has four tones with five in some localities but in some parts of Fukien, Kwangtung and Kwangsi the language spoken has eight or nine tones. There are Ch'uan Miao legends which indicate that they came to Szechwan from Kwangtung or Kwangsi.

During recent centuries, the Ch'uan Miao language, like their customs, has been greatly influenced by the Chinese. Take, for instance, the comparative and the superlative of adjectives and adverbs. To make the comparative the word xau is spoken before the positive. To make the superlative the word xʌn is spoken after the comparative.

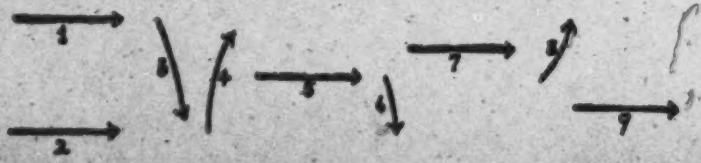
Thus:

positive		*comparative*		*superlative.*	
ʒ꜀Ɔ	good	xao	ʒ꜀Ɔ better	ʒ꜀Ɔ	xʌn best
ʂʌu	poor	xao	ʂʌu poorer	ʂʌu	xʌn poorest
ju·	small	xao	ju· smaller	ju·	xʌn smallest
lo·	large	xao	lo· larger	lo·	xʌn largest

The word xao is evidently the Chinese word xao 好, *hào* for food which may be used in Chinese in the sense of very and the word xʌn is the Chinese word xʌn 很, *hên* for both the pronunciation and the tones are exactly the same in the Ch'uan Miao and in the Chinese languages. It is significant that the Ch'uan Miao cannot express the comparative and the superlative without the use of Chinese words.

There is a goodly nucleus of Ch'uan Miao words that are non-Chinese and which are to be found in various Miao dialects in Kweichow, Yunnan and even in Tongkin. There are also many words that are evidently of Chinese origin. The Chinese word for chair is i[3] *tzu*[3] 椅子. The Ch'uan Miao word is i[2] tzŭ[3] ʒ꜀i tsə or i· tsə. The Chinese word for man in Szechwan is zʌn 人 and the Ch'uan Miao word is nʌn. A very common Ch'uan Miao word for love is nia and the Chinese is *ngai* 愛 (*ai*). Occasionally a Chinese word that has been adopted is given a slightly different pronunciation and a different tone.

16. The following diagram may help to distinguish Ch'uan Miao tones.



AKha A04
Miao AE5

Kinship Terms of the Peoples of Farther India
/Between pp, 34 and 35/ (own findings)

AM 192

Translation	MẸ̈ĂŪ	ĂKMĂ
1. Birth	yün yǫ̈	
2. Birth of a boy	yün yǫ̈	
3. Birth of a girl	yün yǫ̈	
4. Birth of twins	yün yǫ̈ tsảy (= twins)	
5. Childhood	nyû lă	
6. Maturity	nyû rön kŏ	
7. Maturity of a boy		
8. Maturity of a girl		
9. Man	nyû flǫ̈	hădsïdă
10. Woman	lŏû	ăbû
11. Father	tsê	ădă
12. Mother	nă	ămă
13. Brother		ăyïsă
14. Younger brother	nyû kû	ănï
15. Older brother	tï lŏû	bûdǫ̈
16. Sister		
17. Older sister	pû nyăn	yămï ăyû
18. Younger sister	kû mǫ̈ă	dûmă
19. Husband	kă yêû	nă mïsă
20. Wife	kă pû	nă ăbû
21. Son	nyû tû	ălï
22. Daughter	nïn tsảy	ăbû
23. Paternal grandfather	nyảû	ăbǫ̈
24. Paternal grandmother	nă	ăpï
25. Maternal grandfather	nă	ăbǫ̈
26. Maternal grandmother	pû	ăpï
27. Father's brother a)*	tï lŏû	ăŏ
28. Father's brother b)**	nyû kû	ăyǫ̈

AM 601

*a) = when older.

**b) = when younger than the person concerned. e.g., father's brother a) is the older brother of the father, and father's brother b) is the younger brother of the father.

AKha A04
Miao AE5 ●

/Between pp. 34 and 35/

Translation	MIEN	AKHA
61. Son of daughter		
62. Daughter of daughter		
63. Father of wife		
64. Mother of wife		
65. Brother of wife a)		
66. Brother of wife b)		
67. Sister of wife a)		
68. Sister of wife b)		
69. Husband of wife's sister a)		
70. Husband of wife's sister b)		
71. Father of husband		
72. Mother of husband		
73. Brother of husband a)	no expression, is usually only called by name	
74. Brother of husband b)		
75. Sister of husband a)		
76. Sister of husband b)		
77. Husband of the hus. sis. a)		
78. Husband of the hus. sis. b)		
79. Family		
80. Large family /extended fam./		
81. Small fam. /nuclear fam./		
82. Member of the tribe		
83. Outsider		
84. Old Man	every old person is called grandfather or grandmother.	
85. Old Woman		
86. Chief		
87. Great chief		
88. Village chief		
89. Deputy chief		
90. Friend		
91 Enemy		
92. European	(= white)	

A M 601

A M 492 ●

M [631]

/For explanation of a) and b). see footnotes on first page of table./

/432 cont./

805 821 192 According to my observations, the times of day are reckoned according to the height of the position of the sun and not according to the length of the shadows. The sun is called nū; the moon, thī; the stars, nū kŏ; the Milky Way, nū kŏ kă lĕn tŏ; the evening star, tsă tsĭ gĕ. In addition, a number of fixed stars and constellations are known, and their rising and setting are observed. Needless to say, sunrise, nū tóă, noon, nū tse ró, and sunset, nū pŭn kău, are distinguished. The length of an interval of time is reckoned by the times of the day required to travel a given route or to finish a certain task.

512 The course of a day for the Meau depends on whether or not there is work to be done in the fields. In both cases, however, it is regulated in established fashion. If the work in the fields is in the foreground, the men rise with the first crowing of the cock, that is, about five o'clock in the morning and find [264] breakfast already prepared by the women. The midday meal, too, is already cooked and ready to be taken to the fields. The first meal of the day is quickly eaten, and then they go together [887] for the work in the fields. Only the very old people or one woman will remain behind in each house in order to take care of the small children and the livestock. There is industrious work [264] in the fields until about noon, and then between twelve and one o'clock a pause is taken, during /433/ which the cold midday meal is eaten. Without delay they then again devote themselves to the fieldwork, which is broken off at an appropriate time, according to the length of the return trip, in order to be able to begin the tasks connected with the house before nightfall. [252] Once at home, the grain, rice or maize, is immediately ground [231] in the large stone mills (Ill. 94), the pig fodder for the next [264] day is prepared, the domestic animals are driven into the stables, and not until long after nightfall, about seven o clock or later, [517] can the Meau eat their evening meal. After this, the women settle down close to the fire and spin, the youngsters gather together, and the older men reach for the opium pipe. Soon everybody goes to bed.

/445 cont./

114 197 would be made up of solely the languages of the Yau (Man) and the Meau. Since, however, no linguistic samples from the Yau were offered by either author, no position on this can be taken.

According to the samples of the languages of the Meau and the other peoples settled in Thailand, Akha, Lahu, Lisu, Phi Tong Luang, Moken, White Karen, and finally the various Thai peoples, recorded by me, Savina's findings are essentially correct. For the time being, however, that means very little in view of our inadequate knowledge about the peoples of northern Burma and Assam. On this account, the conclusion drawn by Savina, that by reason of their language a very special exceptional position should be given to the Meau, also seems to me to be at least premature at the moment. On the other hand, the classification made by Major Davies and, probably following him, Lowis (5), according to which the Meau language is classi-

5. I, pp. 40 ff.

fied with the Mon-Khmer languages, is undoubtedly in error.
•[192] The comparative words offered by Davies do not mean much, since the Meau language certainly contains a multitude of loanwords from the language of the original inhabitants. The assertion by Marabail (6), who assumes that the syntax of the Meau lan-

6. Page 131.

guage is identical with that of the Yau (Man) language, likewise means little, /446/ since no proof at all is offered for it. I myself for the present classify the Meau language with the Siamo-Chinese language group of the Indochinese language family, which also corresponds with Credner's (1) provisional

1. II, p. 137.

classification.

Miao AES

/446 cont./

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Of the older authors, Davies and Clarke published short vocabularies, as did Dhuraratsadorn (2). By far the best and

2. Page 175.

most comprehensive are the French-Meau and Meau-French dictionaries which Savina compiled. A comparison of these dictionaries with the surveys of the other authors on the one hand and my own linguistic data on the other hand shows considerable differences in places, which leads one to conclude that there are certain differences in the Meau speech of the various regions. Undoubtedly the Meau of the individual regions have taken over [192] a greater number of expressions from the Chinese and from the languages of other neighbors as loanwords. Since, however, as was said, these neighboring languages in large part have not yet been studied, no definite statements can be made concerning this, and all the less so, to be sure, since the accounts of the authors in question here, with the exception of Savina's publications of this type, give the impression of being very incomplete. It seems as though these authors were not completely familiar with the matter; misunderstandings in their conversations with the Meau can easily be imagined. After all, I myself in working with the Meau have dealt for the first time with a tone language, and a comprehension of it is by no means easy for European ears.

[197] Under these circumstances it is very regrettable that the missionaries working in South China, who have had contacts with the Meau for centuries, have so far, to my knowledge, published nothing concerning this language and in fact, for the most part, give instruction in Manchu. We are therefore completely dependent on the observations and conclusions of individual authors. According to Von Eickstedt (3), the languages of the Meo and

3. II, p. 57.

Yau differ, to be sure, but are nevertheless closely related, at

AKha A04
Miao AE5

M 114 197 /446 cont./ any rate, more closely related to each other than, say, to the Chinese or Thai, though, undoubtedly, here, too, there are deeper connections. Usually, the linguists solved this dilemma by regarding the Meau-Man group as an independent group next to the Chinese, Thai, and Mon-Khmer.

M 114 193 /447/ Seidenfaden (1) goes into the grammatical structure

1. II, p. 198.

of the language in greater detail. According to him, the various nouns do not have any gender and are not declined by time, mode, or number. In a sentence, the subject comes before the verb and the object after it, the adjective after the substantive and the adverb after the verb to which it relates. More information concerning the language can be found in Savina's work (2)

M 114 192 2. II, pp. XIX-69.

and in his dictionaries already mentioned. Of special interest is his comparative word list, pp. 42 and 43, which gives expressions in the Meau, Man, Lolo, Thai, Annamese, Tibetan, Tatar, Malay, and Stieng. In this connection a reference should be made to my comparative word list of the kinship terms of the Meau, Akha, Lisu, Lahuna, Lahusi, Biet, Dseray /Jarai/, Radé /Radhe/, Karen, Lao, and South Thailand languages.

A 197 114 The language of the Akha has been provisionally classified by Lowis (3) in the "Lisu Subgroup" of the "Burman Group."

3. I, p. 85.

The Linguistic Survey of India (4) follows him and regards the

4. Pages 382 ff.

language of the Akha as related to the Lahu and Lihsaw (Lisu),

/467 cont./

426 576 The extreme politeness of the Meau is also shown in collecting a debt. The Meau proceeds on the assumption that this demand for payment will not be a pleasant experience for the debtor, and /468/ the unpleasantness must be presented to him in the most amiable manner possible. The creditor announces his visit several months in advance. On the day set the debtor prepares a feast in which the creditor participates without saying a word about the debt. The Meau assume that this is superfluous, for the debtor knows only too well why the creditor has come. Shortly before the guest departs, the debt is paid without any request.

576 The same line of thought is the basis for the procedure of a visit if the visitor would like to make a request. Everything possible is discussed first, except the purpose of the call. The reason for the visit is mentioned quite casually only in connection with the repeatedly announced departure.

192 576 As "please," the Meau use the word tău or tău mĕn yē, which literally means "please a little"; "thank you" is tŏ tsę, but one usually says tŏ tsę hŏ lŏ, with the meaning of "thank you very kindly!" As affirmation, the Meau use yā; as negation, kŭ tsĭ ŏa. They also have expressions for a number of emotions: esteem = lău sĭ yŭn; veneration = lău sĭ lŭ lę; contempt = hŭ yŭ; fear, horror = hŭĭ; hatred = a drawn-out o, amazement = ŏŭ.

156 The Meau vary greatly in their mental abilities. One finds average persons among them, but in addition personalities with pronounced qualities of leadership, who stand out because of a talent for organization, which is peculiar to the Meau in general to a high degree, as well as because of heightened rhetorical gifts and an innate authority which everywhere is made up of the immeasurable, imponderable qualities of a natural leader. Such a born leader, for example, was the 115 Meau chief, Tsin Tsai, whose hospitality we enjoyed for some 156 time and with whom I undertook hunting expeditions. It is 622 interesting how his personality impressed even an unprejudiced 123 European observer. For this reason I shall reproduce the pertinent section from my wife's journal: